VII.—*Examination of the Inscriptions from Girnar in Gujerát, and Dhauli in Cuttack, continued by* James Prinsep, *Sec. As. Soc.*

Sanskrit Inscription, No. 1, *from Junagarh.*

After the announcement made in the proceedings of the Society, published in the present journal, that the Governor General has acceded to my request for the deputation of an officer to take exact facsimiles of the several inscriptions in *Gujerát* which have turned out to be of so important a nature, it may seem premature or superfluous to continue the publication of the analysis of the less perfect document now in my hands. But it is only in a few uncertain passages that the expected corrections are desired. The body of the matter is sufficiently intelligible, both in the *Páli* edicts of *Girnar* published last month, and in the Sanskrit inscription from *Junagarh,* which I have chosen for the subject of my present notice.

I should indeed be doing an injustice to Captain Lang who executed the cloth facsimile for the President of the Bombay Literary Society, and to Dr. Wilson himself, who so graciously placed it at my disposal, when doubtless he might with little trouble have succeeded himself in interpreting it much better than I can do, from his well known proficiency in the Sanskrit language; it would, I say, be an injustice to them, were I to withhold the publication of what is already prepared for the press, which may be looked upon as their property, and their discovery, and to mix it with what may hereafter be obtained by a more accurate survey of the spot.

Before, however, proceeding to the inscription itself, I have much pleasure in inserting Dr. Wilson's account of his visit to the place, and of the mode in which the inscriptions were taken down under his instructions. It was printed in the Bombay Christian Spectator, whence the author has kindly extracted it at my request, in a letter first received from Bombay.

Account of a visit to Girnár by the Rev. J. Wilson, *D. D.*

It was on the 13th of March, 1835, that I visited the *Girnár* mountain. The following is the extract from my journal which you have asked me to send to you.

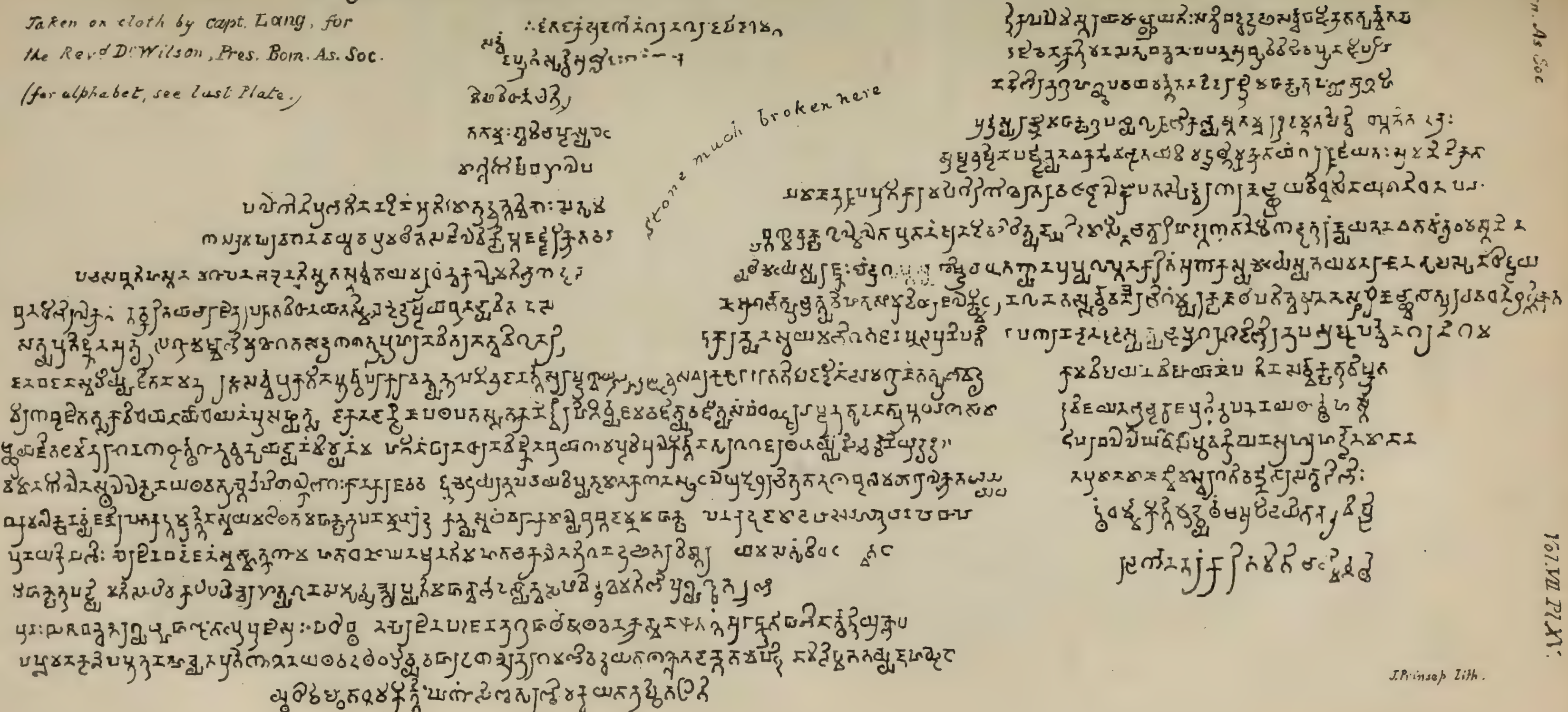
" After leaving the Nawáb of *Junágad* (with whom and his darbár I had spent the preceding night in keen, but friendly discussion), I rested for a little, and then proceeded in a *dolí* to the celebrated *Girnár* hill. I found myself at the base of it (the road leads through thick jangal) about day-break. The ascent is very difficult,

INSCRIPTION ON THE WEST SIDE OF A LARGE STONE NEAR JUNA GARH, IN THE PENINSULA OF GUJERAT.

Length 10½ feet. Height, 5 feet.

Taken on cloth by Capt. Lang, for the Revd Dr Wilson, Pres. Bom. As. Soc.

(for alphabet, see last Plate.)



J. Prinsep Lith.

and in some places, from the precipitousness of the mountain, rather trying to the nerves. The rock is of granite, containing, particularly near the summit, a large quantity of mica. There is scarcely any vegetation upon it, and indeed from its steepness, no possibility of the formation of a soil. The largest temples are at an elevation, I should think, of about 2000 feet, estimating the greatest height at 2500. They are built of the granite, though some of the steps and staircases are formed of sandstone, from the plain below. They are works of prodigious labour, and are executed in excellent taste. They are at present appropriated by the Jainas ; but the most ancient and remarkable of them appear to me from the Dhagob, and other arrangements, to be undoubtedly ***Buddhist.*** The most remarkable Jaina images in them, are those of *Neminátha*, not much exceeding the size of a man, black and ornamented with gold, and at present worshipped ; and ***Rishabh-deva***, of a colossal size, of granite, covered with white chunam ; and ***Parasnátha.*** In the inferior parts, there are the images of all the twenty-four *Tirthankars.* There are numerous cells in the courts of the temples, and places adjoining, which were probably formerly used by the priests. At present, the only persons who live on the hill, are the sipáhís who guard the temples, a few ***pujárís***, and pilgrims who come to worship, and who may sojourn for a night or two. I was allowed to go through all the temples, and even to enter the shrines, and measure the idols. When I had finished the inspection of them, a large company of Yatís and Banias came to perform their devotions ; and as soon as I could command their attention, I preached to them the words of eternal life.......

" After taking a little refreshment, I proceeded to the temple situated at the *summit* of the hill. Though goodlooking in the exterior, and evidently of ***Buddhist,*** or ***Jaina,*** origin, it is very filthy within. In one extremity, there is an uncarved block of granite, with huge eyes and a monstrous mouth depicted upon it, sacred to ***Deví*** under the name of *Ambámá.* I found a good many people around it, to whom I spoke on the folly and guilt of idolatry. There are two other peaks on the hill, from one of which the Hindus, who get tired of life, throw themselves down in the hope of making a speedy journey of it to heaven. I did not think of visiting them, on account of the difficulty of reaching them. There was, however, a staircase leading to them, as to the peak on which I stood.

" The view from the top of *Girnár* is one which is not dearly purchased at the expense of ascending it. It embraces the adjoining hills (of granite), and one of which, the *Dhátar*, vies with it in height, and an

immense range of low country extending in all directions, and toward the west, reaching to the sea. There is much jangal on the lower hills; and cultivation, from the want of water, is not very extensive in the low country. Villages appear scattered only here and there.

"I made as quick a descent of the mountain as possible, that I might reach, before the darkness of night settled upon me, the block of granite near *Junágaḍ*, which contains the ancient inscriptions which, though never deciphered, have attracted much attention. I was able to accomplish the object which I had in view. After examining the block for a little, and comparing the letters with several ancient Sanskrita alphabets in my possession, I found myself able, to my great joy, and that of the brahmans who were with me, to make out several words, and to decide as to the probable possibility of making out the whole. The taking a copy of the inscriptions I found, from their extent, to be a hopeless task; but as Captain Lang (of the *Kátiawáḍ* Political Agency), had kindly promised to procure a transcript of the whole for me, I did not regret the circumstance. ....."

"I suggested to Captain Lang, a plan for taking a facsimile of the inscriptions. I recommended him to cover the rock with native paper slightly moistened, and to trace with ink the depressions corresponding with the forms of the letters. The idea of using *cloth*, instead of paper was entirely his own; and to that able officer, and his native assistants, are we indebted for the very correct facsimile, which he presented to me, and which I forwarded to you some months ago for your inspection and use. During the time that it was in Bombay, it was mostly with Mr. Wathen, who got prepared for yourself, the reduced transcript, and with a native, who at the request of our Asiatic Society, and with my permission, prepared a copy for M. Jacquet of Paris. I had commenced the deciphering of it, when you kindly communicated to me the discovery of your alphabet; and I at once determined that you, as was most justly due, should have the undivided honour of first promulgating its mysteries. Any little progress which I had made in the attempt to forge a key, was from the assistance which I had received from the alphabets formerly published in your transcendantly able work, Mr. Elliot's Canarese alphabets, and the rigid deductions of Vishnu Shástrí, my quondam pandit to whom Mr. Wathen has expressed his obligations in his paper on some ancient copper-plate grants lately sent by him to England. Vishnu's palæographical studies, I may mention, commenced with Dr. Babington's paper, which I showed to him some years ago; and they were matured under Mr. Wathen. I mention these facts from my desire to act according to the maxim, *Suum cuique tribue.*

"The rock containing the inscriptions, it should be observed, is about a mile to the eastward of *Junágaḍ*, and about four miles from the base of *Girnár*, which is in the same direction. It marks, I should think, the extremity of the *Maryádá* of the sacred mountain. The Jainas, as the successors of the Bauddhas, greatly honor it. They maintain *pinjarápurs*, or brute hospitals, like the Banyas of Surat, in *many* of the towns both of the peninsula and province of *Gujerát;* and practise to a great extent the *philopsychy* of the long forgotten, but now restored, edict of Asoka."

The rock or large stone above alluded to, appears to contain all three inscriptions. On the eastern side facing the *Girnár* hill are the edicts of Asoka in the old character:—on the western side the Sanskrit inscription which I have selected as my theme for the present occasion; and on the southern side a third inscription longer even than either of the others, but somewhat more modern, and less distinct.

The western inscription, then, is near the top of the stone:—it covers a surface of ten feet and a half in breadth, by five feet in height. The stone is a good deal cut or worn away in two places, but it does not seem that any thing has been lost on the outer edges, the irregularities there visible proceeding from the contour of the stone. Capt. Lang's facsimile is lithographed on a very reduced scale in Pl. XV.

The character is only one remove from the Buddhist alphabet of *Girnár*. It has the same mode of applying the vowel marks *e*, *a*, and *o*, in particular to those excellent test letters *n*, *ṇ*, and *m*. The vowel *i* is still formed of the three dots: but I need not more fully dilate upon its peculiarities since I have already inserted the whole alphabet, as No. 3 of the comparative table in last month's Journal. A few also of the principal passages I now subjoin on a larger scale in Pl. XVI. as upon them rests the value with which this inscription will doubtless be regarded in Europe as well as in India, on account of the historical information it is calculated to afford.

Once transcribed into modern Nágarí a Sanskrit inscription becomes easily intelligible through the aid of a skilful pandit. In the present instance it has only been necessary to change two or three dubious letters to enable Kamalákánta to explain to me the contents of all the continuous passages which still exist on the stone, and it is fortunately not very difficult to imagine from the context what must have occupied most of the spaces now eroded or mutilated.

I have contented myself with a very small copy of the original text, because hereafter it may have, like the *Allahabad* inscription, to be done over again!

Transcript of the Junagarh inscription. No. 1.

1. सिद्धं इदंतटकं सुदुर्ग्गतं गिरिनगरादापाद (15 letters) कपले ? विस्तारयामोच्छ्रयणैः सन्धिबन्धदृढसर्व्वपादिकतत्पर्व्वतपा (स्वैं)

2. (पा) दप्रतिस्पर्द्धिषु (30 letters) (उ) जावेन कृत्त्रिमेण सेतुबन्ध- नोपपन्नसुष्ठुविविधवप्रनदीपरि णा (ह)

3. दृढ विधान (35 letters) (वि) नोदिभिरनुग्रहैर्महत्युपचये वर्त्तते तदिदं राज्ञो महाक्षत्रपस्यआग्रहे (णा)

4. तन्नाम्नः स्वामिचष्टानस्यद्धे (34 letters) पुत्रस्य राज्ञो महाक्षत्र पस्य गुरुभिरभ्यस्तनाम्नरुरिदाम्न बर्षेद्विसप्तति त द रेः

5. मार्गशीर्षबहुलपक्षे (30 letters) हृष्टवृष्टिना पर्ज्जन्येन एकार्णवी भूतायामिवपृथिव्यां——वृतायां गिरेरुर्जयतः सुमलिनीकृतायां

6. पलेशिनीप्रभृतीनांनदीनांअतिमात्रोदृत्तेर्व्वेगःसेतुम (20 letters) प्रमाणानुरुपप्रतिकारमपि गिरि शिखरतरुवटाट्टालरुपतल्पद्वार शरणोच्छ्रयविध्वंसिना युगनिधनपल

7. शसरे मघर वर्णेण वाय्ववाप्रम थिते सलिले विक्षिप्तजर्ज्जरीकृताव (14 letters) क्षिप्ताश्म वृक्षगुल्मलताप्रतानं सुनदीवलधित्युद्धा टितमस्ति चत्वारि हस्तशतानि विशालतरांण्यायतेन एतावंत्ये वविस्तीर्णेन

8. पंचसप्ततिहस्तेन—मगाहेन भेदेन विस्तृतसर्व्वतोयमरुधन्वकल्प मतिभृंशदृढ (10 letters) स्यार्थे मौर्यस्य राज्ञः चन्द्रगु (प्तस्य) राष्ट्रधनवश्येन पुष्यगुप्तेन कारितं अशोकस्य मौर्यस्य तोयवनराजेन तुषस्पेनाधिष्ठया

9. बलभीभिरलंकृतं तत्कारितया च राजानुरूपरर्तविधानया तस्मिं (पादे)दृष्टयासुनद्याविस्तृतसे(तु) (9 letters) ना आगर्भात्प्रभृत्य विहतसमुदित राजलक्ष्मीधारणगुणतस्सर्व्वंबर्णैरभिगम्य रक्षणार्थं पतित्वे वृतेन स्युधेणोच्छ्रासात्पुरुषवधनिवृत्तिकृता

10. सत्यप्रतिज्ञेन सून्ट(तेन) संग्रामेष्वभिमुखागतसदृशशत्रुप्रहरण

वितरणत्वविगुणरि (10 letters) कारुण्येन स्वयमभिगतजनस्यच प्रणिपत्तीना(मु)पशरणदेन (2) स्य व्यट्टमु गरुग्रादिभिरनुपभ्रष्ट पूर्व्वं नगरनिगम

11. जनोपजनस्ववीर्य्यार्जितानामनुरक्तसर्व्वप्रकृतीनां पूर्व्वपराकराव न्तीनूप व्रजानर्त सुराष्ट्र श्व (5 letters) वरकुकुरा किराततिषदा दीनां समग्राणां तत्प्रभाव (7 letters) कामविषयाणां विषयाणां पतिना सर्व्वक्षत्राविष्कृत

12. वीरशब्दजातोत्सुकविधेयानामायौधेयानां प्रसह्योत्सादकेन दक्षि णापथपतेस्सातकर्णोर्द्विरपि निर्व्याजमवजित्यावजित्यसम्बन्ध स्थिर राष्ट्रानुपालनात्प्राप्तयशसा मा (10 letters) रवि जयनभू भ्रद्ध्वज प्रतिष्ठापकेन यथार्थहस्तो

13. च्छ्रयार्जितार्जितधर्म्मानुरागेण शब्दार्थगान्धर्व्वापायाद्यानां विद्या नां महतीनां पारणधारण विज्ञानप्रयोगविपुलकीर्त्तिना तुरग गजरथधूर्य्यासिचर्म नियुद्धट्ठ (10 letters) परवललाघव सौष्ठव क्रियेण अहरहर्दानमानान(न्दिना)

14. विमानशीलेन स्थूललक्षणयथावत् प्राप्तैर्ब्बलिशुल्कभाग कानकराज त वज्र वैदूर्य्यरत्नप्रचय विस्यन्दमानकोशेन (3) स्फुटलघुमधुर चित्रतानुशब्द समाधिसरलकृतार्थ   नप्रमाणमता त्मना स्वैरगतिवर्ण सारसत्वादिभिः

15. परमलक्षणव्यञ्जनैरुपेत काङ्गमूर्तिना सयमटथता च महाक्षत्रप नाम्ना नरेन्द्रेण कान्त्या स्वयंवरणमाल्यप्राप्तदाम्ना महाक्षत्रपेण रुद्र दामा (25) र्थंधर्म्मकीर्त्तिवृद्ध्यर्थं अपिदयितातुराधिष्ठित

16. प्रणयक्रियाभिः धैर्य्येण (वर्दंजनं) स्वस्मात् कोशान्महताधनौघेन सुनतिमहताव्याकुलेन त्रिगुणदृढतरविस्तरव्यायामसेतुंविध— (20 letters) दर्शनतरंकारितमिति

17. महाक्षत्रपस्यानुमतसचिवकर्मप्रभावैरमात्यगुणसमुद्युत्स्याप्यतेमहा त्मोद्भटस्यान्वसेफविप्रवरमतिभिः प्रत्यङ्गतरुभि

18. पुनःप्रतिबन्धनैरस्यार्हैद्दाभूता सुप्रजासु इद्दाधिष्ठाने पौरजानपद जनानुग्रहार्थं ऊथवेन क्तखेन कारितं अपाङ्कृतोघाभिन्नाक्तन्नियु क्तोङ्कृतो द्याभिनाक्ताान्नियुक्तो प

19. पल्हवापुन कुले प्रमात्येनत्रेण प्रतिज्ञातेन यथावदार्थधर्मव्यव हारदर्शनैरनुरागमभिवन्धयता शक्तेन दान्तेन पत्तिवेष्ठितेनार्य्यं महार्य्येण

20. अधितिष्ठताधर्मकीर्त्तिं यशांसि भर्तुरभिवर्द्धयतानुष्ठितमिति ॥

Translation.

(Be it) accomplished![1] This very impassable bank at the foot of the hill city, (*Girinagara*[2])......(15 syllables) with wide expansion and with great depth of strong masonry[3] carried all along the bottom of the said hill, filling up the interstices or irregularities in even layers up to the height of the bank ...... (30) .... by a chosen (architect?) the foundations of the bridge being completed most substantially by embanking off in various ways the water .... (50) .... by workmen cheered on by kindnesses, and with a vast abundance of materials was in progress. Then the work continued under favor of the rája *Mahákshatrapa* (the great patron of the warrior class) who was named *Swámi Chastána* ...... (and was completed) in the seventy-second year of his son, the *Kshatrapa*, mindful of the lessons of his instructors, the rája named ARIDA'MA'[4] in the dark half of the month of *Márgairsha*......... .... (afterwards) by an immense inundation brought on by heavy rains converting the whole surface of the earth into an ocean, and making a mass of mud of the hill of *Urjayata (?)*—...... by the tempestuous waves of the *Palesini* river, and its several tributaries, the bridge ...... (was carried away. Subsequently) ...... in conformity with the original design (it was) repaired with blocks of stone from the hill, remedying the difficulties of the passage way with numerous long beams and trees laid across,—and skilfully uniting them............ (A second time) by the force of the waves in a fierce hurricane and flood

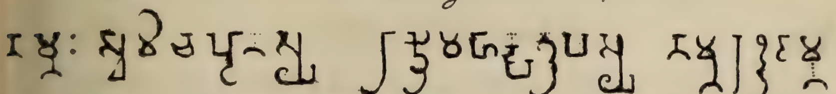
1. The same invocation, *siddham*, is used in the Skandagupta inscription, Pl. I.

2. The vowels of the word *Girinagar* are wanting, but the name cannot be mistaken, being modern *Girnár*.

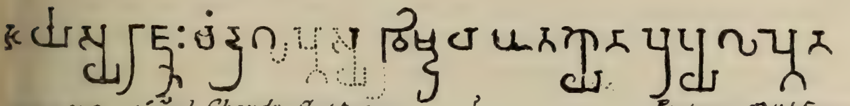
3. सन्धि बन्धि, the joining or cementation of masonry, is now called by a similar name *jorâi*. I suppose the piers or foundations to be intended.

4. नाम्नरिद्दाम्न (sic)—if this is correctly traced it contains a grammatical error in the substitution of र for : after न. The name might be read *Atri*; or *Rudra*, were the preceding word *namno*. The date may be read either *varshe dwisaptatita* (*me*) followed by numerals,—or *Ari damni nashte dwisaptati vatsare*, in the 72nd year after the death of *Aridámá*. As there is a space after *dwi*, *sata* may be also supplied, making the date 270.

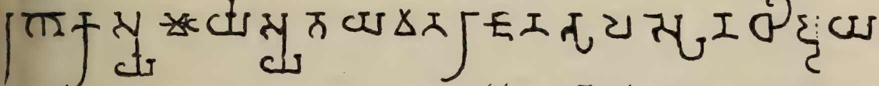
Proper Names in the Junagarh Inscription No. 2



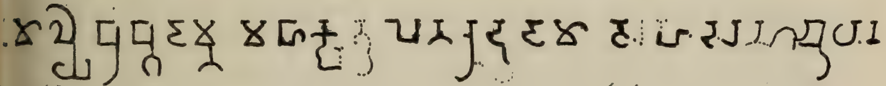
námnah Svámi Chastánasya rajño mahákshatrapasya námnaratri Dámna



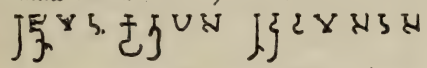
auryasya rájñah Chandra Guptasya ? Pupya Guptena



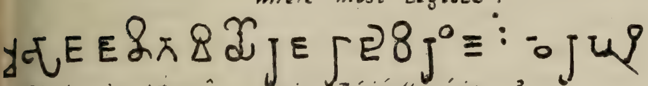
shokasya mauryasya to yavana rájena Tushaspena adhishtaya



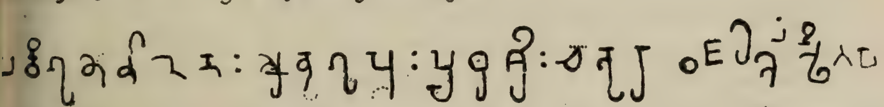
málya práptu dámná mahákshatrapena Rudra Dámá Sahasena . . . .

(on the coins) 

Specimen of the Junagarh inscription No. 3.
where most legible.

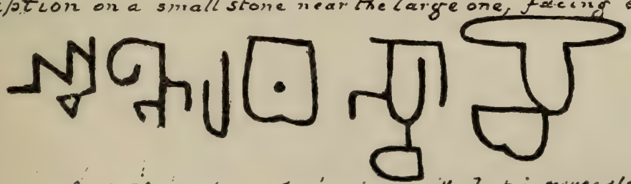
 (End of second line)

va bhuja janita viryo raja Rájádhiraja ?



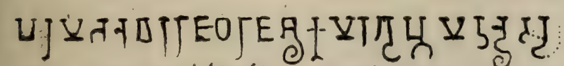
viguna Skanda Guptah prithu Sri chatura . . . ? (Alphabet 5)

Inscription on a small stone near the large one, facing easterly.

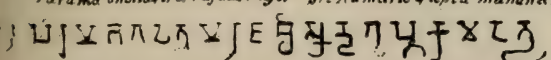


Sri Tiratha Swámi. (the last i serves also for Sri)

Legend on coins 16, 17, Plate XII. from Surashtra, (Wathen)

16  symbol  obverse OHOHO

Parama bhonuvira rájádiraja Sri Kumdra Gupta mahendrasya

18, 21  symbol  GO

Parama bhagavatama Rája Sri Skanda Gupta kramáditya

J. Prinsep lith.

(it was) broken down and much damaged, ... (after which) with stones and trees and piles [5] and massive beams [6] stretched across it was again put into complete repair, with an indestructible embankment having a length of four hundred cubits, and in like manner having a breadth of seventy-five cubits, in a wonderful manner taking out all the water and laying dry the bed of the river [7] .... by PUPYA GUPTA, the territorial treasurer of rája CHANDRAGUPTA MAURYA, (this) was caused to be done: and by the *Yavana* rája of ASOKA MAURYA, (named) TUSHASPA, it was ornamented with cornice and parapet, and with an artificial canal visible there, over which the bridge also extended, in a manner worthy of the approval of the rája.......(Afterwards) by him, who, being predestined from the womb to the unceasing and increasing possession of the fortunes of royalty, was invited by all classes waiting upon him for the security of their property—to be their king:—who from clear intelligence has not suffered the sacrifice of animal life;—who is faithful to his promises—who is courteous in speech,—who in battle opposed face to face with an equal antagonist and threatening to discharge his weapons,—compassionates his yielding foe,............ ... who gives hope to those of their own accord repairing to him to beseech for succour......preserving the ancient customs of the town uninfringed by the proud and insolent;—who is lord of the countries[8] of *Avanti, Anupa (?) Vrija, Anartta, Surashtra,* .... *Savara, Kukúra, Kiráta, Tishat* and others, all conquered by his own might, and maintained in their former prosperity, and all their inhabitants both high and low converted into obedient subjects—all these countries, under his majesty (forming one empire) and furnishing every object of desire and gratification:—who is the powerful leader of an army obeying him fondly as one born with the title of a renowned hero;—who, after more than one conquest of SÁTKARNI the, king of *Dakshinapatha* by merely a

5. अनुतल्पद्वारशरण, the introduction of *Dwára* here is hardly intelligible, perhaps we should read *anutalpát vári sarana ucchraya vidhansiná*—the remover of the impediments to the flow of the current from the beams and materials that had fallen into the river.

6. गुल्मलता—the distinction of *golas* and *lattas* in the modern wood market is that the former are unsquared, and the latter, squared timbers.

7. I have given to this obscure passage the best sense in which I think it explicable, as the breadth, 75, cubits could hardly have been that of the bridge itself.

8. Most of the countries enumerated here are to be found in the *Puránas*. *Avanti* is well known as *Oujein; Vrija* is the country about *Mathura; Anartta* is mentioned with *Comboja, Sindhu,* and *Yavana Márgana,* (As. Res. VIII. 339, 341,) and is therefore probably in the Panjáb:—*Kukura* is enumerated in the same list with *Benares: Savara* is called a wild tribe in the southeast:—there are three *Kirátas* named—two (*Chanda* and *Rajya*) in the northeast and one in the south (pp. 339.41)—*Tishat* may perhaps be read *Toshali* in *Cuttack* of which more hereafter.

threat (of attack), concluded a peace (with him) for the security and protection of his country,. ....and again set up his royal banner ;—who has a natural taste for exercising and improving the strength of his hand, according to the rules* ;—who is renowned for his skill in the practice of all the celebrated sciences, of grammar, of polity, of singing, of expedients (mechanics ?) and the rest, the theory of which he has gone through and thoroughly retained;—who powerful in horses, elephants, chariots, oxen, weapons, and armour .. .. exceedingly clever in breaking down the strongholds† of his enemies;—who is every day happy in the bestowal of alms and mercy ;—who is affable in manners ;—whose treasury is abundantly filled with gold, silver, tin, and the lapis lazuli jewel, brought as tokens of his greatness, offered to him as his just and proper measure of tribute ; who (understands) the precise etiquette of (courtly terms,) their sense, measure, sweetness, rarity, ... who is of correct bodily proportion, excellent in gait, color, vigour, and strength, &c. ; in form and limb of most auspicious aspect ;—who of his own (merit ?) has the title of 'patron of warriors and king of men ;'—who is crowned with the garland‡ of flowers won in the *Swayamvara* ceremony (or tournament) ;—by this great patron of the warriors (or Satrap) RUDAR DA'MA'............... zealous for the increase of his religious fame and in kindness and compassion for females and the lame and sick : and with a most liberal expenditure from his own treasury (for the people ?) ;—consenting at once to the petition of the chief citizens ;—the construction of this bridge with threefold strength.............. after due inspection was ordered to be done ;—thus.

By the dignified in virtue, the chief minister of the great Satrap...... ......the road was also lined with trees conferring pleasure (on the passers by).—

Further, by him who out of favor to the inhabitants of town and country restored with substantial repairs the excellent condition (of the bridge) to the good subjects of this metropolis,—who made it impregnable to the torrents of water...... ..? by the descendant of the *Pahlaván* tribe, MAVYA, the contractor, who has finished his work precisely on the terms of his estimates and plans, so as to give satisfaction,—the strong

* By inadvertence I have omitted the repetition of the word *arjita* ऋर्जितार्जित at the beginning of the 13th line in the lithograph.

† Reading परवलालय, but the text may be read वललय making it 'destroying his enemy's force,' or again it may be परवललाघवेसौष्ठवक्रियेन, well skilled in diminishing the power of his enemies. (The Nágari text has been altered thus).

‡ In former times, Hindu maidens chose their favorite among a band of suitors by throwing a garland over his neck. A play on the name *Dámá* is intended.

man and overcomer of difficulties, surrounded by his overseers *(pattis)*, —by him, the establisher of religious fame, and the increaser of the glory of his master, was this work executed*."

Observations.

I have already remarked that in this inscription for the first time we find the name of the great CHANDRAGUPTA the contemporary of ALEXANDER recorded on a genuine monument of antiquity. There can be no doubt of his identity because his family name MAURYA is added, and further the name of his grandson, the no less famous ASOKA immediately follows designated also by the same family cognomen of MAURYA. (See Pl. XIX. for the passages containing the two names.)

On first discovering this important fact and perusing the mutilated fragment with KAMALA'KA'NTA pandit, as well as we could make it out, I thought myself in possession of a record of the time at least of ASOKA, by whose deputy or viceroy the bridge seemed to have been completed. The long string of complimentary epithets which fill up the bulk of the inscription being in the instrumental case, and thus agreeing with the *Yavana rájena* of the upper sentence.

This turns out not to be precisely the case. A considerable period is embraced in the history of the *Girnár* bridge—partly anterior and partly subsequent to the time of CHANDRAGUPTA :—thus it seems originally to have been erected by a prince named SWA'MI CHASHTA'NA a name rather Persian than Indian :—it was then either repaired or more probably completed by his son ARIDA'MA' or ATRIDA'MA' in the month of *Márgasirsha* or *Agrahayana*—in the year 72, but the letters which follow are unfortunately illegible, and we are left in the dark as to the era then in use for recording events.

The bridge was then totally destroyed by an inundation of the river *Paleshini*, a name I cannot discover in the map of *Gujerat*. Thus temporarily repaired perhaps by the inhabitants it was again carried away; and a more thorough reparation was commenced under orders from CHANDRAGUPTA MAURYA by his prefect of the province PUPYAGUPTA, and completed in the reign of ASOKA his grandson thirty or forty years afterwards by his *Greek* officer, for so I think we may understand *Yavana rája*. The brahmanical population of the distant province of *Suráshtra* probably had but little affection for the Buddhist monarch who is not even honored in the inscription with the title of rája—being simply styled ASOKA the MAURYA ! The name of his Greek employè is not very

* *Anushthitam* अनुष्ठितं, accomplished. The same word is used at the foot of the *Allahabad* inscription—(vol. VI. 978). But I know not how it there eluded the apprehension of the pandit who made me write in lieu of it अवस्थितं 'remaining firm or fixed.'

plain on the cloth; it may be read तुषस्पेन—'by *Tushaspa*' a name evidently of Persian termination like *Gushtasp*, *Lohrasp*, &c. from *asp* a horse (Sans. *asva*). Were the name written *Tushasva* we might have supposed it a translation of the Greek name *Philippos*, having precisely the same meaning; and we might have argued that some adventurer having from his military prowess obtained service under ASOKA, had added those new provinces to his empire, which we find noticed in his religious edicts, and had at length usurped a considerable share of power to himself; being in fact the very *Yona* rája whom the Muhammadan historians state to have dispossessed SINSAR CHAND's grandson. But I am sensible that I have been frequently guilty of running ahead of prudence with my deductions, and I must consequently draw in a little: for it may be possible after all that the word *yavana* does not exist. It is preceded by the letter त which I have rendered तु 'further' 'too;' but the expletive is somewhat out of place, and some may prefer the reading अशोकस्य तोयवनराजेन, 'by ASOKA's rája (or lord) of the floods and forests.'

To continue my history of the bridge:—after the last repairs although no accident is mentioned, we must conclude that such had occurred, and that the bridge was rebuilt by the prince upon whom the largest share of the eulogistic inscription is lavished. The opening passage may perhaps be recoverable on a careful re-examination of the stone. Towards the close it does indeed mention that on the petition of the inhabitants (backed by female influence?) he strengthened the structure three-fold at his own expense. Now the name of this prince is RUDRADÁMÁ, destined, it says, from his cradle to be elected to the throne,—his title is *Rája Mahá Kshatrapa* the same as that of ARIDÁMÁ and SWÁMI CHASHTÁN. We may therefore view him as a scion of the old dynasty replaced on the throne after a temporary subjugation of the province by the *Maurya* sovereigns of India proper.

It is curious and most interesting to those whose attention is engaged in the subject to observe how different ancient monuments throw light upon one another and help to their mutual development. The name of RUDRADÁMÁ recals to our memory the series of *Surashtra* coins described in my journal hardly a year ago. Among the eleven names there distinguished, RUDRADÁMÁ was conspicuous as following just such a break in the line as would be made by the cause above alluded to. Again, the title then read as *Mahá Kritrima*, the elected king, on second examination agrees precisely with the present more palpably developed *Maha Kshatrapa*. On referring to the plate of Mr. STEUART's coins sent to me by Captain HARKNESS I find that I so read the

word at first and noted it in pencil, but gave it up on the pandit's ignorance of such having ever been a title in use. Had I possessed at that time a comparative alphabet to consult, I should immediately have perceived that the right hand twist at the foot of the *k* (see pl. XIX) did not *then* denote as it does now the vowel *rĭ*, which was formerly turned in the contrary sense; but that it was the cerebral *sh* subjoined to the *k* (forming *ksh*), exactly as it occurs on the *Junagarh** inscription. The *p* also deceived me, being more pointed than the same letter in the word *putra*; but on examination of the coins in my possession I find it generally rounded off as U, and never crossed below as the *m* (X). (See the plate.)

The word क्षत्रप : *kshatrapas*, although wholly unknown as a sovereign title to modern Hindus, and not to be found in their books, is familiar to the reader of the Grecian history of ancient Persia, with merely a softening of the initial letter, as ΣΑΤΡΑΠΗΣ, *Satrapa*, the prefect of a province under the Persian system of government. I do not believe that the etymology of this name has ever been traced. It is called a Persian title, but the Persian dictionaries only contain ستّرب *Satrab*, as an obsolete term for the governor of a province, without explanation of its origin. In Sanskrit it signifies the ruler, feeder, or patron of the *kshatra* or military class; and now that we know the ancient language of Persia east of the Euphrates to have been a near dialect of the Sanskrit, we may conclude that *Satrapa* had the same signification in *Ariana*. It is not for me in this place to speculate on the purport of the term in the Persian polity, but it is a fact well known that the effeminate Persians at a very early period were in the habit of governing their numerous tributary provinces by mercenary troops. The same system, and the same denomination of *Satrap*, was adopted and retained by the Macedonian conqueror, both when Greek and native officers were employed: and instances are frequent enough of the *Satraps* assuming to themselves independence and a regal title.

The *Satrapies* of the ancient Persian monarchy are not supposed to have extended across the Indus. If in Alexander's time this limit was first transgressed, it was not long before the Bactrian Greeks or the Parthians made themselves masters of *Sindh*, *Cutch* and *Guzerat*†. The present inscription may incline the learned to conclude that *Surashtra* was before then one of the *Satrapies* of the empire, from the name of Chastan, the *Satrap*, who is stated to have first erected the bridge, and who must have preceded Chandragupta. Rudra, Vis-

* I have before remarked that this town seems called after the Greek prince, *Yavanagaḍa*.

† See J. A. S. vol. VI. page 385 for Vincent's authority on this subject.

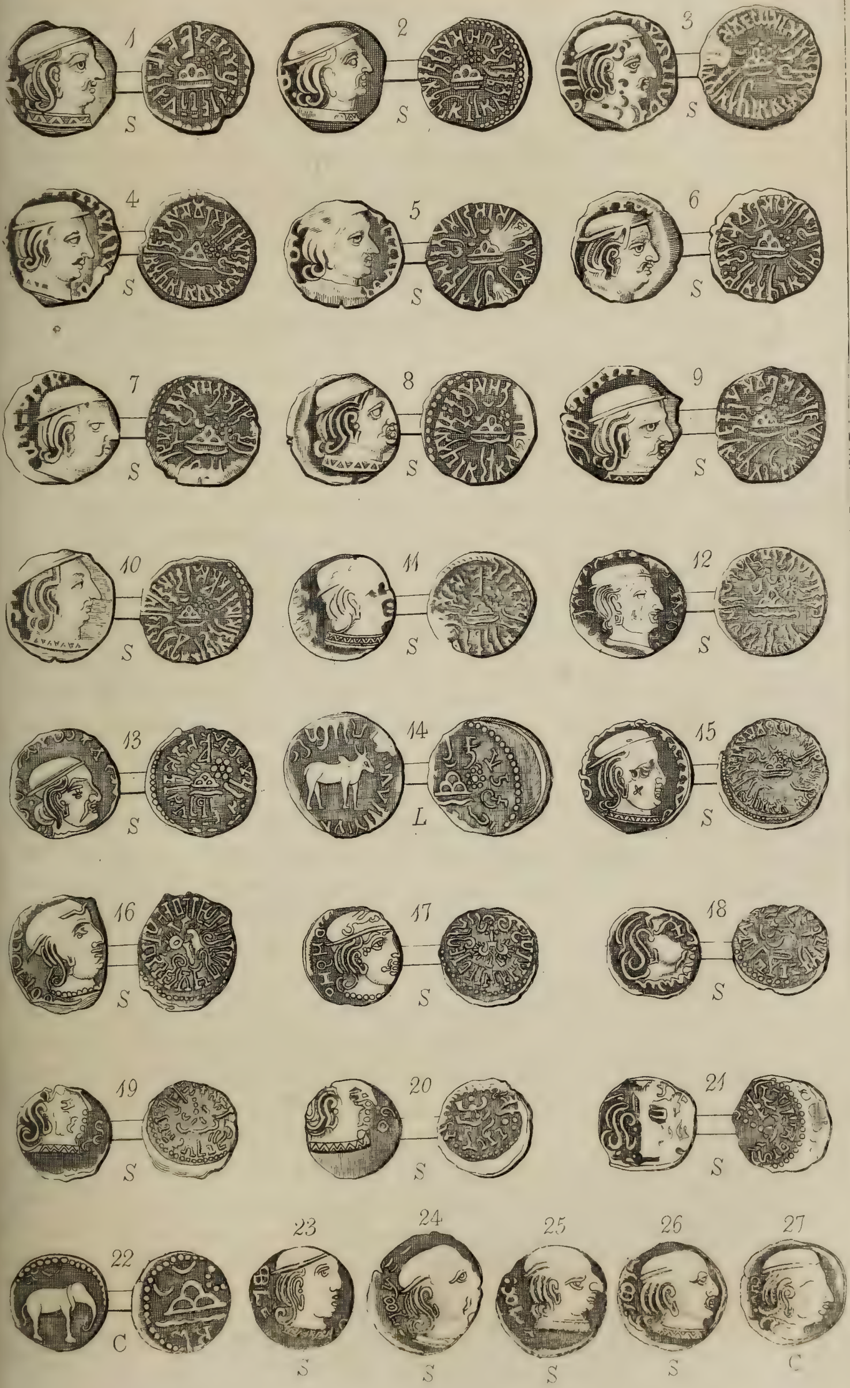
WA, and others of the list are more Indian in sound. It is remarkable that in the long string of epithets applied even to RUDRADÁMÁ the chosen *Satrap*, there is none which bears the slightest allusion to Hindu mythology; while on the other hand the coins of the whole dynasty bear an emblem which we have hitherto considered either of Mithraic or of Buddhist import. The name *Jinadámá* (wearing *Buddha* as a necklace) is decidedly Buddhistic; and the epithet applied in the inscription to *Rudradámá*,—'who from right persuasion never put any living creature to death'—proves that RUDRA's opinions were at any rate influenced by the proximity of the important Buddhist establishment at *Girnár*.

The style of prose eulogy employed by the composer of the inscription puts us much in mind of our old friend, the *Allahabud* column. It has its corresponding list of countries conquered and equitably ruled: but few of the names are, as might be expected, the same in the two. *Avanti* or *Ujjayani*, and *Vrija* (if the latter name be correctly read) are of the most importance as implying that the elected kings of the *Sáh* family, or the Satraps of *Suráshtra* as we may now more properly call them, had acquired dominion over all the central portion of India, driving back the *Magadha* sovereigns, (who had previously spread their hands to the farthest west,) into their own Gangetic limits. The other places *Anartta*, *Kukura*, &c. are probably provinces to the northwest, out of India proper. One other name however deserves our particular attention; the king of the *Dakhan* (*Dakshinapatha*), who was twice threatened with an invasion, and brought to sue for peace. His name is SÁTA KARNI, the same which occurs several times in the lists of the *Andhra* kings extracted by WILFORD from the *Bhágavat*, and other *Puránas*. It is a patronymic, from शतकर्णि 'the hundred-eared' which was doubtless the name of the founder of the family: and SÁTAKARNI was probably the surname of all the line, though not repeated every where in the versified enumeration of the *Puránas*.

The locality of the *Andhra* dominion has hitherto been as uncertain as the period of its sway. WILFORD says in one place that the *Andhra* princes 'made a most conspicuous figure on the banks of the Ganges for above 800 years*;'—again that *Andhra* and *Koshala* (near *Kalinga*) are used synonymously by some Hindu authors:—again that SRI' CARNA DEVA took the title of king of *Tri-kalinga*, or of the three shores, to the east and west and south of India†. From our inscription we perceive that the general term of *Dakshinapatha* agrees well with the latter definition, and we may rest content with denoting the *Sátakarnis* as kings of *the Peninsula*.

* As. Res. IX. 101. † Ditto, 104.

SAURASHTRA COINS.



Kasinath Sculp

Further, as to their age, we find one of the name contemporary with RUDRADÁMÁ who followed ASOKA (we cannot say at what precise distance.) WILFORD, brings them much lower down, from the third to the sixth century after Christ, in order to square the last of their name, *Pulomarchi* or *Puliman*, with the *Pulomien** of the Chinese.

He is forced to confess however that there were *Andhras* at the beginning of the Christian era, when, says PLINY, 'the *Andaræ* kings were very powerful in India having no less than 30 fortified cities, an army of 100,000 men and 1000 elephants†.'

We must therefore consent to throw back the *Andhras;* and, instead of requiring them to fall into a general and single line of paramount Indian kings as WILFORD would insist, let them run in a parallel line, along with the lines of *Suráshtra*, *Ujjain*, *Magadha* and others,—individuals of each line in turn obtaining by their talent, prowess or good fortune a temporary ascendancy over his neighbours: thus at length we may hope to fulfil Captain TOD's prophecy,—"let us master the characters on the columns of *Indrapreshta*, *Poorag*, and *Mewar, on the rocks of Junagarh*, at *Bijollie* on the *Aravulli*, and in the Jain temples scattered over India, and then we shall be able to arrive at just and satisfactory conclusions (in regard to Indian history)‡."

As an atonement for leading my readers into this long digression, I now present them with an engraved plate of all the varieties of the *Suráshtra* group of coins yet found. There is one new name added through the diligence of Lieut. E. CONOLLY. The rest are already known, but I subjoin their corrected readings for the satisfaction of my numismatical friends. The fact of their having a Grecian legend and head on the obverse is now explained; and the date of their fabrication is determined so far that we may certainly place some of the early reigns in the second and third centuries before Christ: to what later period they descend we may also hope to ascertain through the means of other coins which will come to be described along with the third in-

* Quere. Is not *Brahman* written with this orthography in Chinese?

† The name *Sáragan* given in the Periplus as of a sovereign that had *formerly* reigned at *Kalliena* (near *Bombay*) has some resemblance to *Sátakarni*, but I will not build upon such uncertain ground.

‡ TOD's Rájasthán, I. 45, he gives a curious derivation, by the way, of the name of *Junagarh:*

"The 'ancient city' *par éminence*, is the only name this old capital, at the foot of and guarding the sacred mount *Girnár*, is known by. ABUL FAZL says, it had long remained desolate and unknown and was discovered by mere accident. Tradition even being silent, they give it the emphatic name of *Juna* (old) *gurh* (fortress). I have little doubt that it is the *Asildurga* or *Asilgurh* of the Grahilote annals; where it is said that prince ASIL raised a fortress, called after him near to *Girnár* by the consent of the DABI prince, his uncle." (See note to page 345.)

scription from *Junagarh*, as soon as we obtain a correct facsimile of it. I may here so far satisfy curiosity as to state that this third inscription, the longest and in some respects the best preserved, though from the smallness and rudeness of the letters it is very difficult to decipher,—is in a more modern character—that alloted to the third century after Christ—or the GUPTA alphabet: and that in the opening lines I find an allusion to SKANDA GUPTA one of the GUPTA family, whose name has also been found upon a new series of the *Suráshtra* coins. The words are ... कीर्त्ति विगुण न्वपतिः स्कन्दगुप्तः पृथुश्रीः चतुर......(vide Plate XIX.)

We shall thus be able to string together by means of the inscriptions and coins of ancient *Suráshtra* a continued series of names *and dates* from the time of the *Maurya* dynasty to that of the *Gupta* dynasty of *Canouj* which terminates the catalogues of the Purànas.

Dates too did I say?—Yes I am in hopes of adding even actual dates to the series, for I have been fortunate enough to light upon a clue to the ancient forms of the Sanskrit *numerals*, and to discover their presence on the very series of *Suráshtrian* coins to which I have been just alluding. But here again I must solicit a little patience, while I describe the grounds of this new assertion.

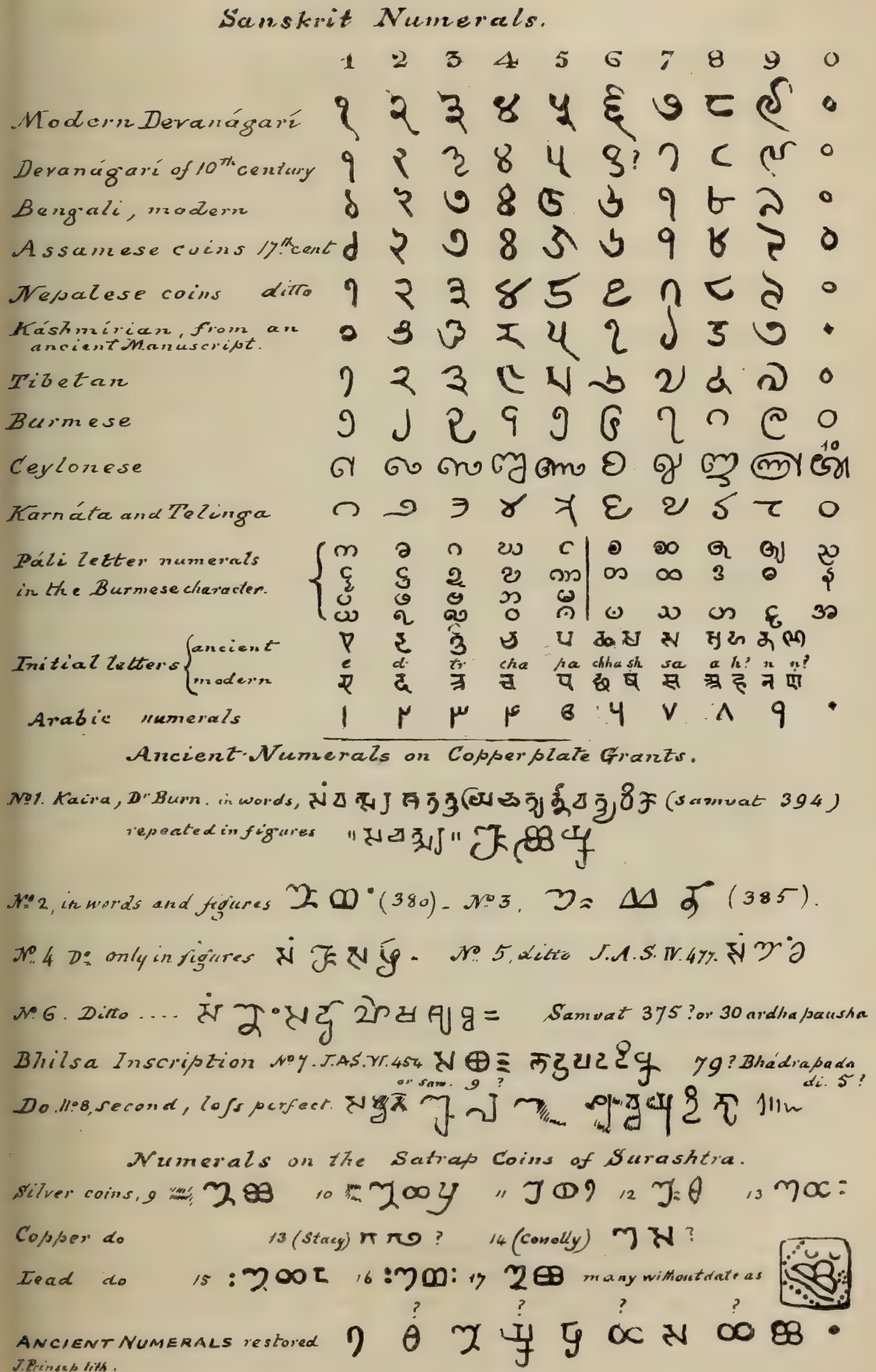
§ *On the Ancient Sanskrit Numerals.*

The most ancient mode of denoting number in the Sanskrit languages, as in the Greek and Latin, was by the use of letters in alphabetical order. This system we find prevalent in all ancient Sanskrit works, as well as in the Pálí, the Tibetan and other derivate systems. There do not indeed appear to be any numerals peculiar to the Pálí. In their sacred records, the words are always written at length; they have also the symbolical words of the Sanskrit astronomical works, and what is called the *Varna sankhya*, or numeral classification of the alphabet. The numerals now employed in *Ceylon*, *Ava*, *Cambodia*, *Siam*, have hardly the slightest affinity to one another.

When this system was exchanged for that of the decimal or cipher notation does not appear to be known, or to have been investigated by the learned. Up to the ninth or tenth century of our era, the Nágari numerals extant on numerous monuments do not differ materially from those now in use.

In the Gupta class of inscriptions, as far as I know, no numerals had as yet been found until I noticed some doubtful and unknown symbols on the *Bhilsa* monument. In the Buddhist pillar inscriptions the dates where they occurred, were uniformly expressed at full length.

A few months ago, I was engaged in transcribing and reading with my pandit, some copper-plate grants supposed to be of the third century, found in *Gujerát* by Dr. BURN, whose beautiful copies of them, I



J. Prinsep lith.